


مَوْقِفُ الْمُؤْمِنِ مِنَ الْفِتْنِ

The Position of the Mu'min

AT TIMES OF FITNAH



Lectured by: the Sheikh of Islām the Imaam of his time:


Abdul-Azeez Bin Abdillah Bin Baaz 

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The Position of the Mu'min At Times of Fitnah

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Publisher's Note

All the praises is due to Allâh the Lord and Creator of all of the creatures, and May the peace and blessings of Allâh be upon His Slave and Messenger Muhammad Ibn Abdillâh Ibn Abdil –Muttalib Al Quraishi, his family and his companions to the Day of Judgment Ameen.

This book between your hands entitled “**The Position of the Mu'min At Times of Fitnah**” was lectured by the Sheikh of Islâm the Imaam of his time and the rest of the Salafi's the Faqeeh, the Muhaddith, the Muj'tahid, the Devotee the Worshiper, Sheikh Abdul-Azeez Bin Abdillâh Bin Baaz- May Allâh have mercy on him. Which covers the matters of Fitnah *i.e., trail or turmoil*, that befell the Ummah of the Prophet Muhammad ﷺ, during his lifetime and after his death, till this present day era. We have taken the time to add some references when needed for more detail regarding the subject matter, as well as a table of contents. Also, we are using the Noble Qur'ân translation of Muhammad Taqi id Deen as well. We ask the noble readers to take in consideration that this small read may come across informal, because of it being from a lecture.

The Sheikh- May Allâh have mercy on him- explains his ruling on the matter that relates to the incident that happen in the Gulf War, as well as the Fitnah that resulted from the people who lacked knowledge regarding this matter. Also, matters similar to this which happen at the beginning of the Ummah of Muhammad ﷺ.

This book is long overdue, but it must be brought to the forefront to the English readers, because of the lack of understanding of the general Muslim population regarding the affairs in seeking aid and assistance, when it necessitates it from the non-Muslims; whether it is in the land of the Muslims or the non-Muslim there are authentic narrations and legislative rulings, that allow the Muslims to seek the aid of non-Muslims at times of Fitnah and oppression.

Whether it is the Fitnah between Ali and Mu'aawiyah-May Allâh be pleased with them- or the Fitnah of Saddam Hussain or of the greatest Fitnah to befall mankind Shirk *i.e., associating partners with Allâh the Almighty*; or even the trial that befalls man by means of war, earthquakes and death in and of itself; there is a remedy found in the Book of Allâh and the Sunnah of His Messenger ﷺ, for the one who has been tested by them.

As Allâh the Most High mentions about the affairs of the Mu'minun when they are tested:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾



Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."

¹ Al-Baqarah:156

We hope by Allâh's permission that this small read will aid Muslims in their affairs in times of ease, as well as in their times of Fitnah; because the Mu'min's affair is Alhamdulillah! In times of ease and Alhamdulillah! In time of Fitnah and we must remind one another of the Speech of Allâh the Most High:

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ ﴾²

“Verily, along with every hardship is relief, Verily, along with every hardship is relief [i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs].”

So, we ask Allâh to make us steadfast upon His Book and the Sunnah of His Messenger ﷺ, and give us the highest station in the paradise and to repel the harm of our lowly selves, as well as from our open enemy *i.e., Shaitân from men and jinn* Ameen.

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Al'Arbia'a, Jamada El Oula 15, 1431/Wednesday, April 28, 2010

² Ash-Sharh: 5-6

Biography

He is the exemplary Scholar, the Zahid, mild and forbearing in nature, the Faqeeh, the Muhaddith, the Scholar of Usool and Tawheed, Abu ‘Abdillāh ‘Abdil-‘Azeez Ibn ‘Abdillāh Ibn ‘Abdir-Rahman Ibn Baaz- May Allāh have mercy on him, born in the city of Riyadh on the 12th of Dhul-Hijjah, 1330 A.H. Corresponding to the 12th of November, 1912 C.E. from a good and noble family.

He memorized the Qur’ān before reaching the age of maturity and because of illness lost his eyesight completely at the age of 19, yet despite this he went on to study the Islāmic sciences and the Arabic language under a number of major scholars in Riyadh, from them:

- Shaikh Muhammad Ibn ‘Abdil-Latīf Bin ‘Abdir-Rahman Bin Hasan Bin Ash-Shaikh Muhammad Ibn ‘Abdil-Wahhab- May Allāh have mercy on him.
- Shaikh Saalih Ibn Abdil-Azeez Aali-Shaikh Bin ‘Abdir-Rahman Bin Husain Bin Ash-Shaikh Muhammad Ibn ‘Abdil-Wahhab- May Allāh have mercy on him.
- Shaikh Sa’d Bin Hamad Bin ‘Ateeq, “The Judge of Riyadh”- May Allāh have mercy on him.
- Shaikh Hamad Bin Faaris “The Treasurer of the Baytul-Maal in Riyadh”- May Allāh have mercy on him.
- Shaikh Sa’d Waqqas Al-Bukhāri from the “Ulamaah of Makkah”- May Allāh have mercy on him.
- The Eminent Shaikh Muhammad Ibn Ibrāhīm Aali-Shaikh- May Allāh have mercy on him who, in his time, was “The Grand Mufti of Saudi Arabia”. Shaikh Bin Baaz- May Allāh have mercy on him, accompanied him

and learned from him for about ten years from 1347 to 1357 A.H. where he later elected him to serve as justice.

Thus, he gained his religious education from the family of Imaam Muhammad Ibn 'Abdul-Wahhab-May Allâh have mercy on him.

Shaikh Ibn Baaz excelled in the various branches of Islâmic sciences. He devoted all of his life to the cause of Islâm and its people, authoring many books, teaching and serving the masses, while also aiding the spread of correct knowledge world-wide.

He served in the judiciary as a Justice for fourteen years, until he was transferred to the education faculty. He remained engaged in teaching for nine years at Riyadh Islâmic Law College, Riyadh Religious Institute. Then he was appointed Vice-Chancellor of the Islâmic University in Madeenah. Shortly thereafter, he was made the Chancellor with full administrative powers.

Later he was appointed President of the General Presidency of Islâmic Research, Islâmic Rulings, Call and Propagation, Kingdom of Saudi Arabia and then ultimately was made the Grand Mufti of Saudi Arabia.

He was also the President of many Islâmic Committees and Councils, the most prominent of these are: the Senior Scholars Committee of Saudi Arabia, the Permanent Committee for Islâmic and Educational Research, the Founding Committee of Muslim World League, World Supreme Council for Mosques, Islâmic Jurisprudence Assembly of Makkah; and member of the

Supreme Council of the Islâmic University of Madeenah, and the Supreme Committee for Islâmic Propagation.

He belonged to the **Hanbali School of Jurisprudence**, but his legal verdicts were based on evidences taken from the Qur'ân and Sunnah as he himself said: "My Madhhab *i.e.*, ***Islâmic fundamentals of rite in Fiqh i.e., Islâmic jurisprudence***, is the Madhhab of Imam Ahmad Ibn Hanbal"-May Allâh have mercy on him- and that is not by way of Taqleed *i.e.*, ***blind following***; but rather it is built upon adherence to the fundamentals that he followed. As for, the affairs of difference of opinion then my Manhaj *i.e.*, ***methodology*** concerning it is giving precedence to whatever the evidences mandate to be given preference, and this also applies to the Fatwa *i.e.*, ***legal ruling***; whether it agrees with the Madhhab of the Hanbali's or not, and that is because the truth has more right to be followed."

From some of his literary works:

- "Glorious Benefits concerning Research of the Obligatory matters"
- "Verifying and Clarification concerning the many issues surrounding Hajj, 'Umrah and Visiting the Prophet ﷺ"
- "Warning from Innovations which includes four articles such as, "The Ruling concerning Celebrating the Birthday of the Prophet."
- "Two Summarized Treatises concerning Zakât and Fasting"

The Position of the Mu'min At Times of Fitnah

- “The Correct Creed and what Opposes it”
- “The Obligation of doing the righteous deed according to the Methodology of the Prophet ﷺ and the Disbelief of the one who rejects it”
- “Inviting to the Path of Allâh and the correct mannerisms of the missionaries”
- “The Obligation to Rule by Allâh’s Divine Legislation and Refuting the one who Opposes it”
- “The Ruling concerning the woman who does not cover and the Ruling concerning Covering”
- “Refuting Arab Nationalism”
- “The Beneficial Response concerning the Ruling on Picture Taking”
- “Ash-Shaikh Muhammad Bin ‘Abdil-Wahhab, his missionary work and biography”
- Three treatises regarding Prayer each entitled, “The Manner that the Prophet ﷺ, preformed the Prayer”, “The Obligation of performing the prayer with the congregation”, and “Where does the praying person place his hands when coming up from the bowing position?”

- “The Islâmic Ruling concerning the one who attacks the Qur’ân and the Messenger of Allâh ﷺ”
- “Beneficial Notes upon Fath-ul-Baaree *i.e.*, The commentary of Saheeh-ul-Bukhâri by Ibn-ul-Hajar Al-‘Asqalaanee May Allâh showers His mercy on him, which he was only able to reach up to the Book of Hajj and then he passed away May Allâh showers His mercy on him.
- “Establishing the Evidences upon the Ruling of one who seeks aide from other than Allâh or who believes the Fortune-Tellers and Palm-Readers”
- “Fighting in the Path of Allâh”
- “Important Lessons for the General Body of Muslims”
- “Legal Islâmic Rulings connected to Hajj, ‘Umrah and Visiting the Prophet ﷺ”
- “The Obligation of Adhering to the Sunnah and Warning from Innovation”

He passed away at the age of eighty nine years on Thursday the 27th of Muharram in the year 1420 A.H. Corresponding to May 13th 1999 C.E. in Taaif. Prayers were held for him in Masjid Haram, Makkah on Friday the 28th of Muharram then he was buried in Al-‘Adl Cemetery.

Introduction

All the praises are due to Allâh Lord of the worlds and the good end is for the believers, and May peace and blessings be upon Muhammad His Slave and His Messenger, likewise his wives, his offspring, his companions and whoever follows their path, till the Day of Judgment.

And to proceed:

Verily! I thank Allâh the Almighty for blessing us to have this meeting with our honorable brothers and children in the way of Allâh. And I asked Him to make it a blessed meeting and to make us benefit from what He taught us and to correct our hearts and our deeds and to protect us from the evil of our own souls and from the evil of our evil deeds and to help His religion and raise His word and to correct the condition of the Muslims in general at any place and to choose the best of them to be their leaders and to protect them from the worst of them. Verily! He is the Most Bounty the Most Generous.

And then I thank those who carry out the responsibilities of the University of Imam Muhammad Ibn Su'ud -May Allâh have mercy on him- upon their call for this meeting. And I also ask Him the Glorified to multiply their reward and to grant all of us success towards that in which there are good and benefit to the Islâmic Ummah in general. Verily! He the Almighty is the Most Bounteous the Most Generous. And then to you O brothers and children in the way of Allâh! The topic of this speech is: "The Position of the Mu'min At Times of Fitnah." Fitnah: may the Almighty grant us refuge from its harm; is a thing which the Messenger of Allâh ﷺ, clarified its risk and

explained what must be done at its time; upon him is peace and blessings from his Lord.

What is the definition of Fitnah?

The term “Fitnah” has a variety of meanings. From among its meaning is Shirk *i.e.*, *associating partners with Allâh*, and this is the worst of all.

As Allâh the Almighty stated:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنَّ آنتَهُوَ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ﴾³

“And fight them until there is no more Fitnah disbelief and polytheism, *i.e.* worshipping others besides Allâh and the religion worship will all be for Allâh Alone in the whole of the world. But if they cease worshipping others besides Allâh, then certainly, Allâh is All-Seer of what they do”.

And the Almighty said:

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ

³ Al-Anfal :39

حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ
دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٤﴾

“They ask you concerning fighting in the Sacred Months *i.e.*, 1st, 7th, 11th and 12th months of the Islâmic calendar. Say, “Fighting therein is a great transgression but a greater transgression with Allâh is to prevent mankind from following the Way of Allâh, to disbelieve in Him, to prevent access to Al-Masjid-al-Harâm at Makkah, and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion Islâmic Monotheism if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever”.

Fitnah also means: *torturing* and *burning*; as the Most High said:

﴿ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ﴾⁵

“Taste you your trial punishment *i.e.*, burning! This is what you used to ask to be hastened!”

⁴ Al-Baqarah: 217

⁵ Ad-Dhariyat :14

And He the Most High also said:

﴿إِنَّ الَّذِينَ فَتِنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ
عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾⁶

“Verily, those who put into trial the believing men and believing women by torturing them and burning them, and then do not turn in repentance to Allâh, then they will have the torment of Hell, and they will have the punishment of the burning Fire”.

And what is meant here is “*torturing*” and “*punishment*”.

Also, the word Fitnah means; *test* and *exam*; as He the Most High said:

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾⁷

“And, We shall make a trial of you with evil and with good as a fitnah” meaning as a test for you.”

And He the Most High said:

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾⁸

⁶ Al-Buruj :10

⁷ Al-Anbiyaa: 35

⁸ At-Tagabun :15

“Your wealth and your children are only a trial, whereas Allâh!
With Him is a great reward” Paradise.

Meaning; you will be “*tested*” with your “*wealth*” and your “*children*,” until it become clear who amongst you will utilize his wealth and children in obedience, carry out the right of Allâh, staying away from His prohibition, and not exaggerating His boundaries, from the one who will oppose that and follow his desires.

Also, the word Fitnah means: *disaster* and *catastrophe*.

As Allâh the Almighty, stated:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا
أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾⁹

“And fear the Fitnah affliction and trial which affects not in particular only those of you who do wrong; but it may afflict all the good and the bad people, and know that Allâh is Severe in punishment.”

This means that: the “*punishment*” will include those who commit evil and those who did not.

⁹ Al-Anfal: 25

The First Fitnah That Befell the Ummah

It is narrated that Zubayr Ibn Awaam ؓ, and some group from amongst the pious predecessors said regarding this Fitnah: "*We used not to think that the Fitnah exist amongst us, until it befell*".

And that was because of the death of Uthmaan Ibn Affaan ؓ, and this happened; because of some ignorant people who wrong themselves. And from amongst them was he who misinterpreted the matter; because the truth was hidden from him and the affairs were vague to him. So as a result; he followed them, until they killed Uthmaan Ibn Affaan ؓ, based on doubt and corrupted interpretations.

Then the Fitnah expanded and became worst; till it included some folk who were neither connected to the Fitnah, nor with the group of the wrong doers. Due to this Fitnah, a lot has happened between Ali and Mu'aawiyah ؓ.

Also, what happened on the Day of the Camel e.g., "*The Battle of Jamal*", this battle took place in Iraq between forces allied to Ali Ibn Abi Taalib ؓ, and forces allied to Âishah Bint Abi Bakr ؓ, the wife of the Prophet ﷺ, and "*The Mother of the Believers*" on Friday Jamaadu-Thaani in the 16th year of Al-Hijrah, and the Day of the Two Rows e.g., "*The Battle of Saffain*". All these is due to the Fitnah, that occurred; because of what some group from amongst the wrong doing folk did to Uthmaan ؓ, by killing him. So some folk stood up headed by Mu'aawiyah ؓ, demanding retaliation for Uthmaan's blood.

They demanded from Ali عليه السلام, who the Muslims gave pledge to as their forth rightly guided caliphate to hand them the murderers of Uthmaan رضي الله عنه.

However, Ali عليه السلام, told them that, due to the situation of the Muslims at that moment he would not be able to hand them the killers, and he promised them good and told them that consideration in that matter would be taken afterwards and that he would not be able to kill them now. As a result, there was grave Fitnah, and war between the Muslims on the “*Day of Jamal*” and the Day of the Two Ranks that which is known; until a group from amongst the pious predecessors said: the aforementioned verse is referred to that.

This is the first turmoil that occurred between the Muslims after the death of their Prophet ﷺ, and it befell a large number from amongst the companions and other than them. And it is in that Fitnah; that Ammaar Ibn Yasîr got killed, likewise Talha Ibn Ubaidillah رضي الله عنه, one of the ten companions who were given glad tidings of paradise, and also Zubayr رضي الله عنه, who is also one of the ten. A large number from amongst the Sahâba and other than them were killed on the Day of the Camel e.g., “*Day of Jamal and Saffain*” due to this Fitnah.

The Fitnah of Doubtful Matters

Fitnah also occurs, due to following doubtful matters and the desire. How much trail occurred on many of the people, due to them following doubtful matters; that do not have any foundation, like it happened to the *Jahmis*¹⁰, the *Mu'tazilis*¹¹, the *Shiats*¹² and the *Mur'jis*¹³ and other than them from amongst the deviated sects of the people of innovation! They are tempted by doubts; that misled them from the right path and took them out of the way of *Ahlus-Sunnah Wal-Jamaa'ah*¹⁴. So, this became a Fitnah for them and for other than them, except those whom Allâh the Almighty has bestowed His Favor upon, and the only way of being safe from all kinds of Fitnah; is by holding fast to the Book of Allâh and the Sunnah of His Messenger ﷺ.

¹⁰ *Jahmis*: is not to affirm the Names and Attributes of Allâh. They claim that He is an Essence devoid of Names and Attributes, as according to them affirming Names and Attributes necessitates Shirk and multiplicity of deities. These are their cursed doubts.

¹¹ *Mu'tazilis*: They secluded [*I'tizaa*] themselves from Ahlus-Sunnah wal Jamaa'ah and denied the Attributes of Allâh, The Most High, and merely affirmed His Names. They regard the one who commits major sins to be eternally in the Fire.

¹² *Shiats*: They claim love and admiration for Ali ؑ, and Ahul Bayt. They also curse the Companions and declare them to be disbelievers and they also believe the Qur'ân to be incomplete.

¹³ *Mur'jis*: They uphold the belief of *Irjaa'*-to hold that sins, major or minor, do not affect Eemaan [faith] and that Eemaan neither increase nor decreases.

¹⁴ *Ahlus- Sunnah Wal-Jamaa'ah*: Is the saved sect who clings to the methodology of the Messenger ﷺ, during his lifetime and the methodology of his Companions after his death. This methodology is the Qur'ân which Allâh revealed to His Noble Messenger ﷺ, who then explained it to his Companions in the authentic narrations from him. The Prophet ordered the Muslims to hold fast to both the Qur'ân and the Sunnah as he ﷺ, said: “ *I have left behind amongst you two things you will not go astray after them; the Book of Allâh and my Sunnah , and they shall never be separated until the Hawd [pond]*”

As it is narrated from Ali ؑ, from the Prophet ﷺ, that he said:

تَكُونُ فِتْنَةٌ قِيلَ: مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللَّهِ؟ قَالَ: كِتَابُ اللَّهِ فِيهِ نَبَأُ
مَا قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَفَصْلُ مَا بَيْنَكُمْ..

“There will be fitnah” they said: “What is the way out O Messenger of Allāh?” He said: “The Book of Allāh; it contains the chronicle of those before you and the news of what is after you and the criteria of what is between you”¹⁵.

What is meant by Fitnah, in the hadith includes the Fitnah of *desire, doubts, war, innovations* and all kinds of turmoil and there is no other way one can be safe from them; except by seeking the understanding of the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ, and by being well acquainted with the methodology of the predecessors of the Ummah from amongst the companions and whoever follow their footsteps from amongst the leaders of Islām and those who call to the guidance.

Everything that the people speak with, adhere to and connect with at their time of *peace* and *war* and in all their affairs must be referred to the Book of Allāh and the Sunnah of His Messenger ﷺ.

¹⁵ Narrated by Tirmidhi [2906] and Ahmad [706] and Albani declared it weak in his compilation of weak hadith [74].

Allâh the Most High said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ
مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝۱۶﴾

“O you who believe! Obey Allâh and obey the Messenger Muhammad ﷺ and those of you Muslims who are in authority. And if you differ in anything amongst yourselves, refer it to Allâh and His Messenger ﷺ, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination”

Meaning: the best outcome and this is the only true way and the only true Path. Therefore, referring to the Book of Allâh; is referring to the Holy Qur’ân, and referring to the Messenger of Allâh ﷺ; is referring to him during his ﷺ, lifetime and referring to his authentic Sunnah after his ﷺ, death.

Likewise, the Most High states:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝۱۷﴾

¹⁶ An-Nisaa :59

¹⁷ An-Nisaa :65

“But no, by your Lord, they can have no Faith, until they make you O Muhammad ﷺ, judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission”.

And making the Prophet ﷺ, the judge is judging by the Book and the Sunnah. Allâh the Most High said:

﴿ أَفْحُكَمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ

يُوقِنُونَ ۝۱۸ ﴾

“Do they then seek the judgment of the Days of Ignorance? And who is better in judgment than Allâh for a people who have firm Faith”.

Therefore, every judgment other than the judgment of Allâh is considered the judgment of the Jaahiliyyah.

Allâh the Most High said:

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ سَمَحُكُمُ بِهَا النَّبِيُّونَ الَّذِينَ

أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّنِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ

كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَآخِشُونَ

وَلَا تَشْتَرُوا بِعَآيَتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾ وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

“Verily, We did send down the Taurât Torah to Mûsâ Moses therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests too judged for the Jews by the Taurât Torah after those Prophets, for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me O Jews and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws. And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the “Thâlimûn” polytheists and wrong-doers - of a lesser degree”.

¹⁹ Al-Maidah :44-45

And He also, says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

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“And whosoever does not judge by what Allâh has revealed then such people are the Fâsiqûn the rebellious i.e. disobedient of a lesser degree to Allâh”.

Therefore, the only thing that will save you and protect you from Fitnah, with the permission of Allâh; is judging by the Book of Allâh and the Sunnah of His Messenger ﷺ, and that is by returning back to Ahlus-Sunnah and the scholars of the Sunnah, those who have the understanding of the Book of Allâh and the Sunnah of His Messenger ﷺ, and studied very well, knowing their rulings and adhering to them.

Therefore, it is obligatory upon every individual in the Ummah including mankind and jinn, Arabs and Non-Arabs, men and women to judge by the Book of Allâh and the Sunnah of His Messenger ﷺ, and to adhere to the methodology of the pious predecessors of the Ummah from amongst the companions of the Prophet ﷺ, and those who followed their footsteps in the best manner in times of peace and war, and in matters of worship and dealings with one another, and in all matters in which the people disagreed in, pertaining to the Names of Allâh and His attributes, and in matters of resurrection and life after death, and in paradise and hell and in all affairs.

Likewise, it is also obligatory to implement the judgment of Allâh in the wars that are caused by some people, also preparing for war and who to seek help from in times of war and those whom we can't seek help from.

All these affairs must be referred to the Book of Allâh and the Sunnah of His Messenger ﷺ. From amongst that is what happened in this year 1411 A.H. on the 11th day of Muharram equivalent to August 2, 1990 from the Fitnah, of the leader of Iraq, may Allâh deal with him²¹ with what he deserves in his transgression over the state of Kuwait and his threatening of these cities of the Kingdom of Saudi Arabia, and the Gulf countries, these are also from the Fitnah, that must be judged according to the Book of Allâh and the Sunnah of His Messenger ﷺ, and the people of knowledge and faith do not have any doubt that this evil man has indeed committed an inexcusable abomination and a great sin and a great transgression.

Even if he is from amongst the callers to Islâm and those who rule by the Islâmic legislation; it will still not be permissible for him to fight any group of people, until after calling them to do the right thing and investigating his claim of justifying war against them and his implementation of Allâh's legislation on that matter.

But as for him fighting a peaceful country, killing innocent people, vandalizing their properties and enslaving their women without putting into consideration the Legislation of Allâh in

²¹ P.N. *BAGHDAD, Iraq* [CNN] -- Saddam Hussein, the former Iraqi dictator who spent his last years in captivity after his ruthless regime was toppled by the U.S.-led coalition in 2003, was hanged before dawn Saturday for crimes committed in a brutal crackdown during his reign.

that matter; is indeed a grave abomination and a sinful transgression that will never be committed by the one who truly believe in Allâh and the Last Day. Then he afterwards tries to cover his evil deeds with Islâm; by concealing disbelief and proclaiming Islâm and claims that he wants jihad and that he wants to protect the Haramin *i.e.*, **the Ka'bah** in Mecca, and the Prophet's masjid in Medina. This indeed is from hypocrisy and a clear disbelief and blending the truth with falsehood. Also, it is known that the Hizbul Ba'th ²² *i.e.*, **the**

²² P.N. The *Arab Socialist Ba'ath Party* [also spelled *Ba'th* or *Baath* which means "resurrection or renaissance"; Arabic: حزب البعث العربي الاشتراكي] is a secularist Arab nationalism/Pan-Arabism political party opposed to Western imperialism and calling for the "renaissance" or "resurrection" of the Arab World and its unity in one united state Its motto — "Unity, Liberty, Socialism" [*wahda, hurriya, ishtirakiya*] — refers to Arab unity, freedom from non-Arab control and interference, and Arab socialism rather than to European socialism, or communism.

The party was founded in Damascus, Syria in 1940 by the Syrian intellectuals Michel Aflaq, and Salah al-Bitar, and since its inception has established branches in different Arab countries, although the only countries it has ever held power in are Syria and Iraq. In Syria it has had a monopoly on political power since the party's 1963 coup. Ba'thists also seized power in Iraq in 1963, but was deposed some months later. They returned to power in a 1968 coup and remained the sole party of government until the 2003 Iraq invasion. Since then they have been banned in Iraq.

In 1955 a coup d'état by the military against the historical leadership of Michel Aflaq and Salah Bitar led the Syrian and Iraqi parties to split into rival organizations — the **Qotri** [or *Regionalist*] Syria-based party and the **Qawmi** [or *Nationalist*] Iraq-based party. Both Ba'ath party's retained the same name and maintained parallel structures in the Arab World, but became so antagonistic that the Syrian Ba'ath regime became the only Arab government to support non-Arab Iran against Iraq during the bloody Iran-Iraq War.

Ba'th Party, and the socialism and all deviated creed that deserted Islâm like secularism and other than it are all against Islâm. And the followers of this creed are worst in disbelief than the Jews and the Christians.

Because the slaughtered animals of the Jews and the Christians, their food and their chaste women are permissible for us, unlike the atheist whose food and women are unlawful for us and same is the ruling with the idolaters; their women and food are not permissible for us. Every atheist who rejects Islâm is worse than the Jews and the Christians.

Therefore, the Ba'thists and the secularists who deserted Islâm and desire other than Islâm, likewise the socialist and all atheistic path who believe not in Allâh and the Last Day are worst than the Jews and the Christians in disbelief.

Likewise, the idol worshipers, the grave worshipers, the tree worshipers and stone worshipers are also worst than the Jews and the Christians. This is the reason why Allâh the Most High differentiated between them in their rules even though they are equal in disbelief and misguidance and their abode will be in the Hellfire. They are different in disbelief and misguidance though they are all disbelievers and are all misguided and their abode will be in the Hellfire if they died upon that.

They vary in their disbelief: therefore if the Ba'thists wants to claim Islâm then he should throw Ba'thiyyah *i.e.*, ***Socialist Party***, mainly found in Iraq, Syria and Palestine behind and free himself from that and repent to Allâh from his acts that oppose Islâm, until he knows the truth behind it.

Also, if this wicked and evil enemy Saddam Husain the ruler of Iraq wants to submit his will to Allâh and repent from his disbelief, then he should throw behind him his Ba'thiyyah and free himself from it and announce Islâm and return the country back to its people and give them their right and repent to Allâh from that, and announce his repentance and withdraw his soldiers from Kuwait and announce his repentance to Allâh and judge by Islâmic law in his country; so that the people will know his truth.

The purpose of the abovementioned is to let known that fighting him is one of the most important jihads. It is fighting against an open enemy until he is overcome; and until the rights are returned back to their owners and until the Fitnah that is aroused and caused by him is calmed down; therefore fighting him has become obligatory upon the Islâmic states. And the jihad of this country the Kingdom of Saudi Arabia and whoever aided it against him is considered a legislated Jihadi and whoever dies in this jihad with a good intention is considered a martyr and will have a great reward if he survived, as long as he is a Muslim.

The Permissibility of Seeking Help of the Non-Muslims

As for the ruling regarding seeking help from the non-Muslims is known with the people of knowledge and the proofs on that are many. And the correct opinion is what the Assemble of Major Scholars in the Kingdom of Saudi Arabia agreed upon and that is: it is permissible to seek the help of the non-Muslims in case of necessity whenever there is a need for that, in order to defeat the oppressing enemy and overcome him and to protect the countries from his evil.

If the strength of the Muslims is not sufficient to fight and overcome him; then it is permissible to seek help with those we think can help and support to put an end to his evil and his transgression; whether those whom help is sought from are Jews or Christians or Idol worshipers or other than them. That is if the Islâmic State saw that they have the power and the capability of repelling the transgression of the socialist enemy.

The Messenger of Allâh ﷺ, was once in this situation and this was in Mecca when he sought the help of Mut'am Ibn Adiy when he came back from Taaif and was afraid from the harm of the people of Mecca after the death of his uncle Abu Taalib; so he sought protection from others, but they did not grant it to him and then he sought protection from Mut'am who is one of their elders in disbelief and he granted it to him, and this is because he is in a state of necessity. And he used to go to the houses of the polytheists in Mina asking them for protection in order for him to convey the message upon the variety of their disbelief.

He sought the help of Abdullah Ibn Areeqit in his journey and his migration to Al-Medina when he knew that he was an expert in giving direction and there is no risk in asking him for direction even though he was a disbeliever. However he ﷺ, said on the Day of Badr:

لَا أَسْتَعِينُ بِمُشْرِكٍ

*“I do not seek the help of a polytheist”*²³

But he ﷺ, did not say “do not seek their help if there is a need to” rather he said: “I do not seek” And this is because he at that moment is not in need of their help. And praise be to Allâh that he has a group of Muslims with him. And this is from the reasons that lead to his guidance until he *i.e., Abdullah Ibn Areeqit* became Muslim. And in the battle of Mecca conquest, he borrowed the *Duruu i.e., the plural of Armor*, of Safwan Ibn Umayyah – and he was then on the religion of his people.

So he said: “Are you taking it from me out of oppression O Muhammad?” And the Prophet replied:

لَا وَلَكِنْ عَارِيَّةً مَّضْمُونَةً

*“No, rather it is a guaranteed loan”*²⁴

²³ Narrated by Muslim [1817] from the hadith of Âishah Bint Abi Bakr ؓ .

²⁴ Narrated by Abu Dawud [3562] and Ahmad [14878] from the hadith of Safwan Ibn Umayyah may Allâh be pleased with him and Albani graded it authentic in his compilation of authentic hadith

Also, he sought the help of the Jews in Al-Medina during the time in which the Muslims were busy from plantation due to jihad; so he made a contract with them in Khaibar to take care of its dates and its vegetation and theirs would be half and the other half will go to the Muslims. Though they are Jews, but he ﷺ, made such agreement with them when he saw the benefits behind it to the Muslims. He sought their help because of that and admitted them in Khaibar and they were upon that, until the Muslims became free from working and just lived off of what they got from the Jews during the reign of Umar ﷺ, then Umar ﷺ, exiled them out of Khaibar.

Likewise, the general rule which is known by the people from the saying of Allâh the Almighty:

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ ۗ﴾

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“He has explained to you in detail what is forbidden to you, except under compulsion of necessity?”

Therefore, there is nothing wrong if the Muslims are in a state of needing the help of an enemy to fight another enemy whose enmity is worse than the first. And it is known that the atheist from amongst the socialist and their likes are worst than the Jews and the Christians. And all atheists are worst than the people of the book and their evil is known. Thereupon, all the help that are sought from the polytheist in order to repel the evil of the worst enemy, overcome him and to protect the

Muslims from his evil are permissible based on the proofs and the legislated rules that are mentioned.

But as for the hadith that is narrated from the Prophet ﷺ, regarding sitting down at time of Fitnah is known with the people of knowledge and its details is as follows: the Messenger of Allāh ﷺ, says:

إِنَّهَا سَتَكُونُ فِتْنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِيِ
وَالْمَاشِيِ خَيْرٌ مِنَ السَّاعِيِ مَنْ يَسْتَشْرِفُ لَهَا تَسْتَشْرِفُهُ فَمَنْ اسْتَطَاعَ أَنْ
يَعُوذَ بِمَلْجَأٍ أَوْ مَعَاذٍ فَلْيَفْعَلْ

“There shall soon be Fitan²⁶ the one who sits in that time is better than the one who stands, and the one who stands is better than the one who walks, and the one who walks is better than the one who hastens to it, and the closer you get to it the closer it would get to you, therefore whoever is able to seek refuge in a shelter let him do it”.²⁷

This hadith is emanated by Bukhāri in his authentic book.

The temptations that are meant in this hadith are the ones that are vague and ambiguous, and the way of truth in them is unknown; rather it is mixed up. Such are the temptations which the believer is advised to abstain from and stay far away from it with whatever way necessary. And this is similar to what is stated in his statement ﷺ:

²⁶ Fitan i.e., plural of Fitnah

²⁷ Narrated by Al-Bukhāri [3602] and Muslim [6886] from the hadith of Abi Hurayrah ؓ.

يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمَرْءِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعْفَ الْجِبَالِ
وَمَوَاقِعَ الْقَطَرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ

“There shall soon be a time in which the best wealth of the Muslim man will be his sheep which he will carry along with him to the peak of the mountain and the falling places of rain fleeing with his religion from Fitan”²⁸

Bukhāri narrated this in his authentic book.

When the Prophet ﷺ, was asked: *“Who is the best of the people?”* He ﷺ, replied: *“A believer who fights in the cause of Allāh with his wealth and soul”* It is said then who? He ﷺ, said: *“A believer who lives in one of the mountain-pass fears Allāh and keeps the people away from his evil”²⁹*

The intent behind *“Fitan”* in the above mentioned are the bewildering ones and it is upon the believer to stay away from them. But if it is a situation where in the oppressor is obvious from the oppressed and the truth is obvious from falsehood; in this case it is obligatory upon him to follow the truth and be at the side of the oppressed and oppose the oppressor and falsehood.

²⁸ Narrated by Al-Bukhāri [19] from the hadith of Abu Sa'eed Al-Khudri

²⁹ Narrated by Al-Bukhāri [2786] and Muslim [1888] from the hadith of Abu Sa'eed Al-Khudri.

As the Prophet ﷺ, said:

قَالَ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ أَنْصُرُهُ ظَالِمًا؟
تَحْجُرُهُ عَنِ الظُّلْمِ فَذَلِكَ نَصْرُهُ

“He said: Help! Your brother whether he is an oppressor or oppressed” it is said to him: O Messenger of Allâh! How can I help him when he is an oppressor? He said: “Prevent him from oppression that is helping him”.³⁰

Meaning; you stopping him from oppressing others is considered helping him. And when Fitnah occurred during the time of the companions ؓ, it was unclear to some of the people, and some of the companions held on from engaging themselves in it; because of the narrations that came on Fitnah for example Sa'd Ibn Abi Waqqas and Umar Muhammad Ibn Muslimah and some group ؓ. But the jurists from amongst the companions who have a complete knowledge of the issue fought with Ali ؓ, because he is closer to the truth than the other group.

So, they helped him against the Khawaarij and against the transgressors who are from the people of Sham i.e., Syria, after knowing the truth, and knowing that Ali ؓ, was the oppressed one and that helping him is obligatory, and that he is the leader that must be followed and that Mu'aawiyah ؓ, and whoever was with him have transgressed over him with the doubt of demanding retaliation for the death of Uthmaan ؓ.

³⁰ Narrated by Al-Bukhâri [6952] from the hadith of Anas ؓ

Allâh the Almighty states in His Glorious Book saying:

﴿وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ
إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ
فَإِنْ فَأَتَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ

الْمُقْسِطِينَ ﴿٣١﴾

“And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you all against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable”.

He *i.e.*, Allâh did not say: leave them alone to fight; rather He said: “Then fight you all against the one which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable”. Those who outrage during the time of the companions is Mu'aawiyah رضي الله عنه, and his companions and those who are oppressed are Ali رضي الله عنه, and his companions, this is the reason why some of the companions helped Ali رضي الله عنه, and were at either side.

And he ﷺ, stated regarding this issue in an authentic hadith about the Khawaarij:

تَمْرُقُ مَارَقَةٌ عَلَى حِينِ فِرْقَةٍ مِنَ الْمُسْلِمِينَ تَقْتُلُهُمْ أَوْلَى الطَّائِفَتَيْنِ
بِالْحَقِّ فَقَتَلَهُمْ عَلِيٌّ وَأَصْحَابُهُ فَاتَّضَحَ بِذَلِكَ أَنََّّهُمْ أَوْلَى الطَّائِفَتَيْنِ
بِالْحَقِّ.

“Some insurgents i.e., Khawaarij will rebel against the ruler during a time when the Muslims will be divided, and the most truthful group from the two groups will fight them i.e., Khawaarij”.³²

However Ali ﷺ, and his companions were those who fought the Khawaarij, and with this, it is clear that Ali ﷺ, and his companions were the most truthful group of the two divided groups. Also the Prophet ﷺ, said regarding Ammaar ؓ:

تَقْتُلُ عَمَّاراً الْفَيْئَةُ الْبَاغِيَةَ

“Ammaar ؓ, will be killed by the transgressing group”.³³

Consequently, Ammaar ؓ, was killed by Mu'aawiyah ؓ, and his groups in the battle of Saffain. Mu'aawiyah ؓ, and his companions were the transgressors, but they were Mujtahiduun i.e., well equipped with knowledge to give religious verdicts, they thought they were right for demanding retaliation for Uthmaan's ؓ, blood. Just as Talha and Zubayr and with them is Âishah ؓ, also thought they were right on the Day of Jamal, but unfortunately they were wrong, but they will still be

³² Narrated by Muslim [1065] from the hadith of Abu Sa'eed Al-Khudri ؓ

³³ Narrated by Muslim [2916] from the hadith of Umm Salamah

rewarded for their Ijtihad though they missed the reward of Ijtihad *i.e.*, **deduction**. But as for Ali عليه السلام, he will have both the reward of Ijtihad and the reward of being right, as well. This is the legislative rule in the right of the proficient ones from the people of knowledge; that whoever strives with a proficient knowledge to seek the truth and look into its proofs will have two rewards if he is right and one if he is incorrect, whether the fellow is a judge or a reconciler or a fighter.

This is as the Prophet ﷺ, said:

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ
وَأَخْطَأَ فَلَهُ أَجْرٌ

“If the ruler made a correct judgment that is based on knowledge, he will have two rewards, and if he made a judgment that is based on knowledge, but erred will have one reward”³⁴

The authenticity of this hadith is agreed upon.

Therefore, every Fitnah that erupted from the Muslims, or the innovators or the disbelievers must be observed. And the believer should be at the side of the truthful ones and the oppressed one against the oppressor and the falsifier. By doing this the truth will be victorious and the affairs of the Muslims will be upright, and by implementing this, the wrong doer will refrain from his oppression and the one who seeks the truth will know that, what is obligatory upon the Muslims is to help

³⁴ Narrated by Al-Bukhāri [7352] and Muslim [1716] from the hadith of Amr Ibn Al-Aws

one another upon good and piety and not to help one another upon sin and transgression, adhering to the sayings of Allâh the Majestic:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾



“Help you one another in Al-Birr and At-Taqlwa virtue, righteousness and piety; but do not help one another in sin and transgression”.

The Ruling of Stopping the Fitnah of the Oppressor

So, the war of the Muslims against Saddam and his likes is considered a good thing and guidance. And it is obligatory upon the Muslims to sacrifice whatever they can in fighting him, and seeks help from whatever direction; that will benefit and help in overcoming the oppressor, suppressing his defiance, getting rid of him and saving the Muslims from his evil.

Also, it is not permissible for the Muslims to leave the oppressed ones to the oppressor to play with them however he wants; rather it is compulsory to suppress the oppressor and help the oppressed in small and big issues. Therefore, it is obligatory upon the Muslims to seek understanding of the religion and to have insight on whatever things they do and whatever they leave and to judge by the Book of Allâh the Almighty and the Sunnah of His noble messenger in all things, like what was said by Allah, Glory be to Him:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾³⁶

“And in whatsoever you differ, the decision thereof is with
Allâh” He is the ruling Judge.

And His saying Glory be to Him:

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ﴾

﴿³⁷  بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“And if you differ in anything amongst yourselves, refer it to Allâh and His Messenger ﷺ, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination”.

And it is upon them to study the Book and the Sunnah, like the studying of the one who seeks the truth and intends with it the Face of Allâh, the Almighty and the home of the Hereafter, the one who wants to implement the Laws of Allâh on the Slaves of Allâh and to stay away from the desire for verily it leads its people to the Hellfire. Allâh the Almighty stated:

﴿وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾ ³⁸ 

“And follow not your desire for it will mislead you from the Path of Allâh”.

³⁷ An-Nisaa :59

³⁸ Sad :26

And His saying, the Most High:

﴿ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾³⁹

“But if they answer you not i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Thâlimûn”
wrong-doers, disobedient to Allâh, and polytheists.

What will every reasonable thinking man who thinks would be the results; if Saddam was to be left alone to perambulate in the Gulf area with corruption, he and whoever will help him from the south and from the north upon his falsehood? It would have been a great disaster, a mass corruption and an extreme evil if he was able to execute his plans.

But it is from the Help of Allâh, His mercy, His kindness and His bounty that the rulers of the Kingdom of Saudi Arabia have realized his wickedness, his evil intention and his falsifying nature, and realized the evil and the corruption which he has originated. So, they sought help with armies of different nationalities to fight against him in order to defend the religion and the countries, until Allâh the Almighty crushed down his plot and prevented him from having what he desired.

³⁹ Al-Qasas :50

The Position of the Mu'min At Times of Fitnah

We therefore, ask Allâh to grant the Muslims a good end, and to prevent us from the evil of Saddam and the evil of others, and to help our Islâmic army and their allies against the ruler of Iraq, until he gives up from his oppression and withdraw his soldiers from Kuwait and stop at his borders.

We also ask Allâh to grant our soldiers the understanding of the religion and to suffice us from the evilness of our sins and our negligence of His commandments. And to suffice us from the evil of all disbelievers from all nationalities and return them back to their countries and keep us safe from their evil, and to guide to Islâm those of them whom are written already; that they are of the successful ones and to save them from their disbelief.

We ask Allâh to guide all of them and bring them back to the truth and the guidance and to protect us from their evil all of them including the Ba'thists and the Christians and other than them.

We ask Allâh to guide them to Islâm and protect us from their evil, and send away from them who ever remains in disbelief to his country whenever the Muslims attain security and after overcoming the enemy of Allâh Saddam the ruler of Iraq and his soldiers who helped him, and to choose for Iraq a pious man who will rule them by the legislations of Allâh. Just as we ask him to grant the whole Muslims in general a leader who will judge them by the Laws of Allâh and guide them with the Book of Allâh and the Sunnah of his Messenger ﷺ.

We also ask Him to protect the Muslims from the evil of their rulers who oppose Allâh's legislation and to reconcile the Muslim rulers and their leaders and guide them to His straight path. And to grant authority over them to the best ones amongst them, and to rectify their deeds where so ever they may be and to protect us from the evil of our shortcomings and to bless us to return to Him with a sincere repentance, and to make what befell Kuwait and what happened to it of the great catastrophe and the tremendous tribulation in these days as a lesson for all and a reason for their guidance and their realization of the realities of matters.

And we also ask Him to grant our government success to all good, and to help us to be obedient to Allâh and His Messenger ﷺ, and to help us to be well prepared with a sufficient army that will make us independent from the enemies of Allâh.

And we also ask Allâh to guide all our neighbors to holding fast to the Book and the Sunnah and to unite them upon the truth and guidance, and help them to be obedient to Allâh and His Messenger ﷺ, and to grant them refuge from the enemies and the hypocrites who are amongst them; those who fight against Allâh and His Messenger ﷺ, those who call against the Book of Allâh and the Sunnah of His Messenger ﷺ.

We ask Allâh to render in vain the plots of the enemies of Allâh and scatter their unity and grant the callers of truth success to what pleases Him, and to correct the conditions of the Muslims at everyplace and unite our word we the group of Muslims upon truth and guidance where so ever we may be, and to protect us from the evil of our enemies where so ever

The Position of the Mu'min At Times of Fitnah

they may be, verily He is the Most Generous the Most Bounteous, and may peace, salutations and blessings of Allâh be to His Slave and His Messenger ﷺ, our Prophet Muhammad, his family members, his companions and those who follow their footsteps in the best manner Ameen.

End of Lecture. . .